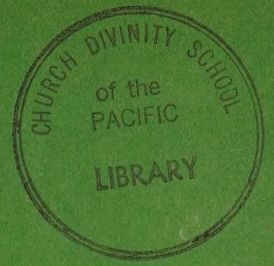


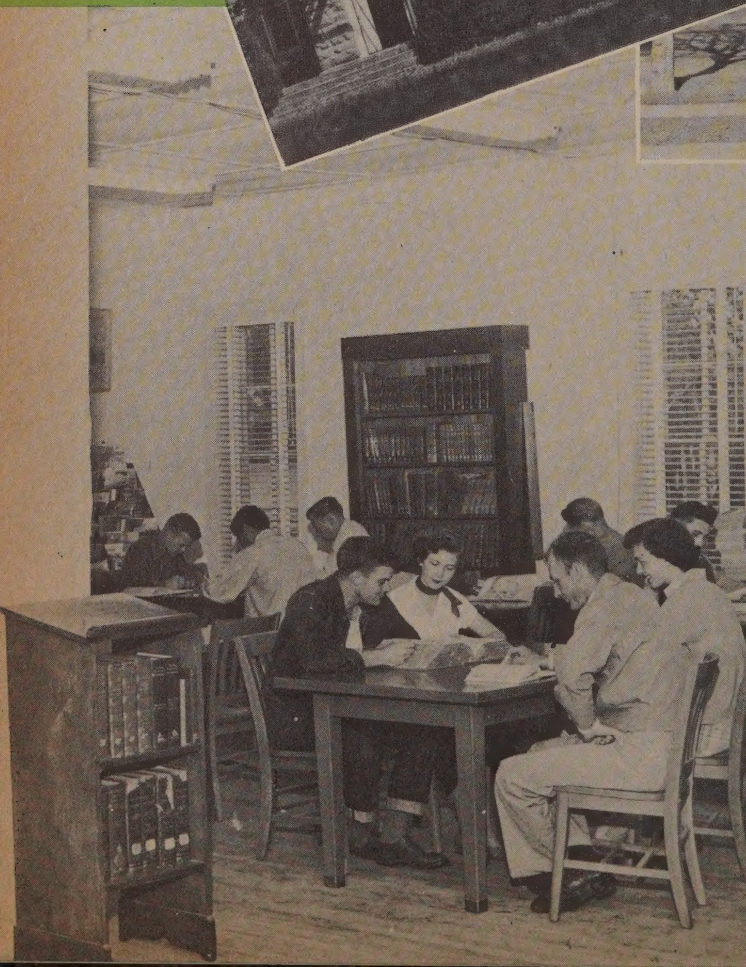
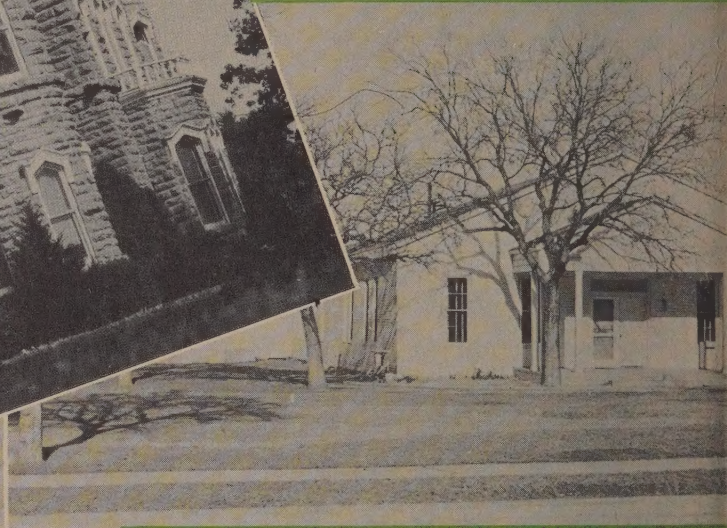
FORTH



MAY 1951

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New Church College In Heart of Texas



THE YOUNGEST Church college completes its first year next month. Daniel Baker College, Brownwood, Texas, was acquired by the Church in Texas in June, 1950 (FORTH, May, 1950, page 1). Of its student body of two hundred, one-fourth are Episcopalians, representing twenty States. Among these students are sixteen postulants for Holy Orders. The faculty of twenty-two includes the Rev. Wilford O. Cross, president, and the Rev. Louis A. Haselmayer, dean. In the administration building (above, left) is the Chapel of St. Bede, where daily celebrations of the Holy Communion and recitations of Morning and Evening Prayer set the tone for the college's life. One of the required courses for freshmen is on the Old and New Testaments. The college offers B.A. and B.S. degrees, and has special departments for training in business administration, education, music education, and, beginning next fall, Church work. At left are students in the reading room of the library, pictured above.

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A LEGACY of great worth has been left to the Christian Church in the writings of Basil Mathews. Not the least of these is *Forward Through the Ages* (New York, Friendship Press. Cloth \$2.75, paper \$1.50), the last book to come from his pen.

Forward Through the Ages is a one volume history of the expansion of Christianity with the missionary enterprise as the central theme. Written for young people, the picture it presents is vivid, the pace rapid, and the style narrative. Anecdote, legend, and documented fact are used, and the result is an adventure story with a touch of mystery.

Beginning with Paul of Tarsus, the volume covers the entire span of the Christian era. Mr. Mathews has divided the time into five great historical periods. The first is the five hundred years from the rule of Nero to the conquest of Rome by Alaric in 410. In this period, the Church, known as the Way of Life, was established.

From 500 to 1492 is chosen as the second period. During this time Christianity permeated all Europe on the one hand, and on the other, entered into a struggle for survival with a formidable enemy, Islam. The third and fourth periods are from 1492 to 1800 and from 1800 to 1914 during which time the modern missionary movement is traced, showing the establishment of Christianity in the new world and throughout Asia.

The fifth period from 1910 to 1950 is the period of the ecumenical movement. With due credit given Charles Henry Brent, the growth of the movement, as indicated through the holding of several world conferences, is traced. Many, in reading this sec-

continued on page 4

Books which give new meaning to the Christian faith

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Check Your Calendar

FORTH ALASKA TOUR

June 14-July 2

MAY

1, 2 Rogation Days

1 St. Philip and St. James
Consecration of the Rev. Richard S. Watson as Missionary Bishop of Utah. St. Mark's Cathedral, Salt Lake City

3 Ascension Day
Consecration of the Rev. A. Irvine Swift as Missionary Bishop of Puerto Rico. Grace Cathedral, Topeka, Kans.

4 May Fellowship Day

6 Church Periodical Club Sunday

6-12 National Family Week

13 Whitsunday

15 Consecration of the Rev. Richard R. Emery as Missionary Bishop of North Dakota. St. Paul's Church, Minneapolis, Minn.

16, 18, 19 Ember Days

20 Trinity Sunday

30 Memorial Day

JUNE

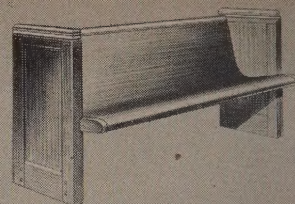
11 St. Barnabas

17 SPG Sunday.

Department of Christian Social Relations program at National Conference of Social Work meeting. Atlantic City, N. J.

24 Nativity of St. John the Baptist. Church of the Air. CBS. 10:30-11:00 EDST

29 St. Peter



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FORTH—May, 1951

FORTH

VOL. 116 NO. 5

MAY 1951

Editor WILLIAM E. LEIDT

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THE COVER. Keeping up with present day Alaska, the Rt. Rev. William Jones Gordon, Jr., travels in a modern plane. Members of FORTH Alaska Tour, June 14- July 2, will see the colorful past and modern present side by side. As we go to press more than seventy reservations have been made. Readers planning to make the trip should send in their reservation by May 15. R.N.S. Photo.

FORTH, May, 1951, Volume 116, No. 5.

Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly July-August. Publication office, 230 W. 5th Street, Dayton 2, Ohio. Editorial and executive offices, 281 Fourth Ave., New York 10, N. Y. 15c a copy. \$1.25 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered as Second Class Matter, September 8, 1947, at Post Office, Dayton, Ohio, under Act of March 3, 1879. Change of address should be received by first of month preceding date of issue to be sent to new address. Give both old and new addresses. Make remittances payable to FORTH, preferably by check or money order. Remittances for all other purposes should be made to Russell E. Dill, Treasurer, 281 Fourth Ave., New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U. S. A.



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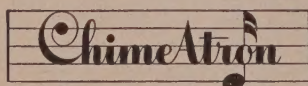
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tion, will relive this period from which the Church has not yet emerged.

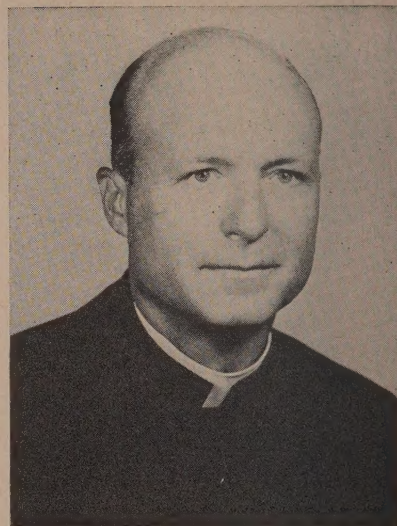
No other single volume so weaves together the several strands of the Church's life; its history, its program, its leadership, and its struggles. Today the Church faces a grave crisis, especially in some areas of the world. In Mr. Mathew's opinion, this same test has been faced on three previous occasions.

The first was forty years after the death of Jesus. Hebrew civilization collapsed but the Church triumphantly survived. Then Constantine made Christianity the official religion of the Roman Empire and Church and State were closely allied. Yet, when Rome fell, the Church was proved to be strong and vigorous. The third occasion came in the Middle Ages when the feudal system gave way to a commercial way of life. Corrupt and decaying, the life of the Church was renewed through the reformers, and a time of great expansion followed.

The fourth great crisis is being faced today. Seen in the light of history and through the eyes of Mr. Mathews, there is no reason not to believe, not only in survival, but in a new vigor and greater vitality. He seems to imply that where the Church has lived its life apart from the daily problems of society, it has become weak and even extinct; but where it has been concerned with man's day by day problems, even in a corrupt society, it has emerged strong and enduring.

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NEW LAYMEN'S HEAD

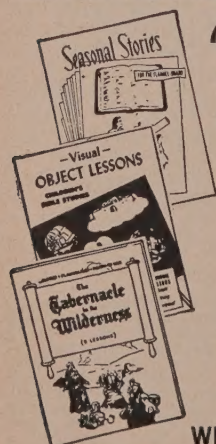


THE new Executive Director of the Presiding Bishop's Committee on Laymen's Work is the Rev. Clarence R. Haden, Jr., who on May 1 succeeds the Rev. Arnold M. Lewis, now dean of the Cathedral Church of St. John, Jacksonville, Fla.

Prior to his National Council appointment, Mr. Haden was rector of St. Philip's Church, Durham, N. C. A native of the Lone Star State, he held rectorships in four Texas churches and two Louisiana parishes before his call to Durham in 1945.

A deputy to the General Conventions of 1940 and 1949, Mr. Haden served as chairman of the association of leaders in Christian education and judge on the provincial court of review, Province IV.

The new Director of Laymen's Work was born in Fort Worth, Texas, May 30, 1910. A graduate of Baylor University, Waco, Texas, Mr. Haden studied at Union Theological Seminary, New York, and received his S.T.B. at Seabury-Western Seminary, Evanston, Ill., in 1936. In 1935 he married Essie L. Jones; they have one daughter.



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CHURCHMEN in the NEWS

Mildred Andrews is Outstanding Organist

MILDRED Andrews has been associated with church music since she was eight years old. At that tender age she was a sufficiently good musician to be church pianist. She was so small then, that during the sermon she would climb onto the lap of one of the choir members so that she could see over the pew.

Now a tall, comely woman with curly, dark brown hair and decidedly blue eyes, Mildred Andrews still listens to Sunday sermons from behind the scenes, for she is organist and choirmaster at St. John's Church, Norman, Okla. She always had wanted to be a musician since she could remember. Her musical mother introduced her to the piano when she was very young, but it was not until she entered the school of music at the University of Oklahoma that she was introduced to the organ.

Immediately she was fascinated by the instrument which today is an important part of her life.

The little girl who was once church pianist is today a musician and teacher of outstanding reputation. Her fellow organists throughout the nation consider her "one of the best," and her role as teacher has brought her recognition. In 1949 Theta Sigma Phi, journalism fraternity for women, presented Miss Andrews with the Matrix Table Award for the outstanding woman faculty member of the year.

Her citation credited her with "ability, service, and seemingly boundless energy which have won for her the admiration and acclaim, not only of the campus, but also of the State, and nation."

continued on page 24

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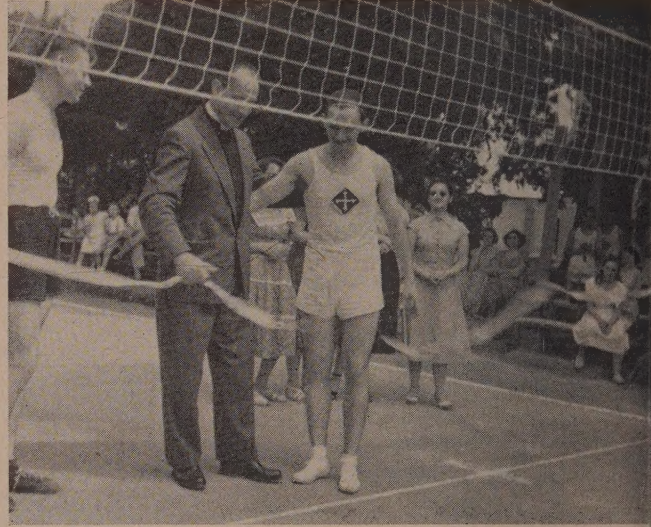
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YOUR CHURCH IN THE NEWS



BIRTHDAY THANK OFFERING is not limited to church school children at St. Paul's, Holyoke, Mass.; Elizabeth Buss, ninety-three, presents hers to the Rev. James F. Madison



VOLLEY BALL TEAMS of Porto Alegre, Brazil, churches rejoice in new court. Here the Rt. Rev. Athalicio T. Pithan cuts ribbon at opening while team members from Ascension and Mediator look on.

NORTH INDIA MINISTRY



NEAR the point where the main route of wool caravans from Tibet enter northeast India is Kalipong, where the Rev. Walter P. Morse, SSJE, works among muleteers, pilgrims, lamas, and beggars, all poor, mostly hungry, and many sick. At left is wool caravan unloading. In center is mother whose life Fr. Morse saved after her baby was born in a tent on an earth floor. At right are muleteers washing and combing their hair; Fr. Morse occasionally supplies them with vaseline, to their great delight.

PRESIDING BISHOP says prayers in **FORTH** business office in new building recently rented on Twenty-third Street, New York City, to provide quarters for this office; shipping and receiving department; and mimeographing and addressing room



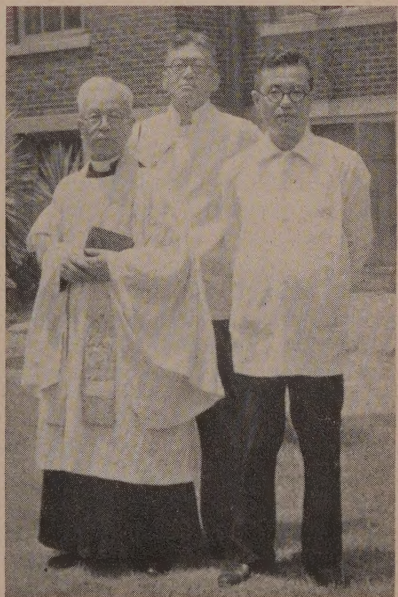
SECOND KOREAN to be ordained in Church is Stephen Eun Tai Kim, senior at Seabury-Western Seminary, Evanston, Ill. (**FORTH**, January, page 10). Ordained by the Rt. Rev. Harry S. Kennedy, Missionary Bishop of Honolulu, he will go to St. Luke's, Honolulu.



AMONG many ways Church keeps in touch with servicemen is by giving them devotional manuals, Episcopal Service Crosses



TEN YEARS of war did not close doors of St. Barnabas' Hospital, Osaka, Japan. Since war it has increased its service to city. Above is capping ceremony. At right are the Rev. Moto Sobogaki, chaplain; Dr. Shozo Nishizaki, director; K. Mori, business manager.





Abandoned barn was first home of Church of the Holy Nativity in suburb of Honolulu

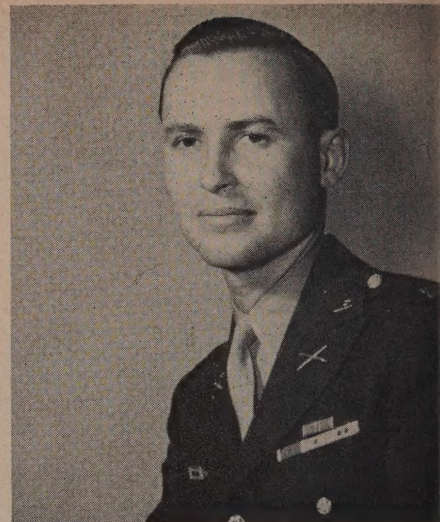
THE westward surge of families moving from the mainland of the United States to Hawaii, coupled with the general exodus of city dwellers leaving congested areas for suburbs, have resulted in the birth of new communities outside Honolulu. These communities have been invaded by branch department stores, chain grocery and drug stores, banks, movie theaters, and all the usual services which modern man expects to have at his finger tips. All too often a church is the one missing element in the new community.

In the Aina Haina valley, three miles outside the city of Honolulu, a new development sprang up in 1948. There was no non-Roman church within a radius of two miles. Although it often has been demonstrated that without leadership

Church members may become non-churchgoers, this was not true in Aina Haina. Each Sunday a group of young married couples met together in one of their homes and held a worship service; then they conducted a church school for their children.

When sometime later the Rt. Rev. Harry S. Kennedy went out to hold a service for them, he found thirty-two adults and their twenty-eight children: the nucleus of Aina Haina's church. That was in January, 1949, and the Bishop of Honolulu told them that in February a young missionary just back from China was going to become their vicar.

The vicar, the Rev. John J. Morrett, knew what he wanted his life's work to be before he graduated from Ohio State University. He planned



VICAR is the Rev. John J. Morrett, Bataan March survivor and China missionary

MISSION BO SERVES HAV

to go to seminary and then he hoped to go to China as a missionary. But before he had the chance to graduate from the Episcopal Theological School, Cambridge, Mass., he was sent to the Pacific, not by the Church but by the Army, not as a missionary or a chaplain, but as a captain in the infantry.

Here is a man who can give a firsthand account of the brutality of the Bataan Death March and, instead, tells of the reaffirmation of faith among his comrades and himself. Here is a man who in the Philippines was taken prisoner by the Japanese and thrown into a concentration camp. He is the man who assumed responsibility for conducting services when the only Episcopal chaplain in the camp died. Afterward, another prisoner wrote that the most beautiful midnight candlelight service he ever had attended was organized by the young officer in 1943. John Morrett escaped by chance when the Japanese ship on which

FORTH—May, 1951



FORCED OUT of its barn, Holy Nativity promptly began building new home. Here Bishop Kennedy breaks ground.



COMMUNITY of eight thousand living in Aina Haina Valley housing project is field for mission's activity. Rapid building is imperative.

IN A BARN IAN VALLEY

he and other American prisoners were being transported was sunk; he was one of several survivors. "These hardships," writes a member of his present parish, "blessed John Morrett with humility and a blazing faith."

When he returned to the United States, he was discharged from the Army, and returned to the seminary. On May 13, 1947, National Council appointed him missionary to China. How bright things seemed then for John Morrett! With his wife he sailed aboard the President ship *General Meigs* and landed in China in the fall of 1947. Working with the Rev. Kimber H. K. Den, now Bishop of Chekiang, he was stationed at St. Matthew's Church, Nanchang.

Then came the fall of 1948. The "reformers" were fighting for power. Missionaries were beginning to leave war-torn China. Crestfallen over the plight of his idealized land, weary of war as well, Mr. Morrett, his wife

and young son left China in December, 1948.

Mrs. Morrett flew back to the United States via Honolulu. When she landed on the Islands she was welcomed by the Rev. Anson Phelps Stokes, Jr., then rector of St. Andrew's Cathedral, Honolulu. He suggested to Mrs. Morrett that her husband might want to take a new mission in a suburb of Honolulu, and, in John Morrett's words some months later, "sight unseen, with practically no information about the work, I made my way to the Islands."

With mutual respect and anticipation, the vicar and the congregation in Aina Haina first faced each other on February 4, 1949, during a morning service held in the only available building, an abandoned dairy barn. Then he became acquainted with the spirited group of young adults, the original thirty-two, who had started the mission in their homes.

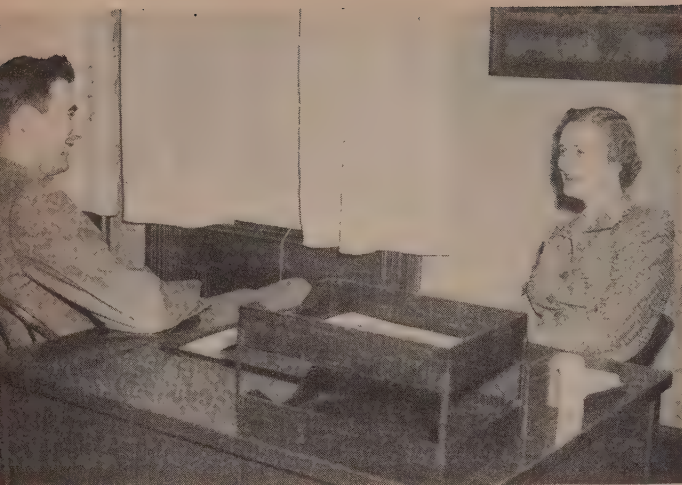
One of the first things which the new vicar did was to enlist the enthusiasm and aid of his congregation in reconstructing the tumble-down barn. They cleaned the trash strewn floors; they scrubbed the dirt and scribbles off the walls and put on a fresh coat of paint; they replaced the broken window panes and righted the doors on their hinges; they gathered together some furniture and on the walls someone painted murals.

The wreck of a barn, vacant for more

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FOSTERING both Church organizations and such groups as Boy and Girl Scouts, mission reaches ever-widening area. Church School, day school, and social clubs meet here.



Robert S. Gee

Youth Consultation Service helps teen-ager to plan his future



Robert S. Gee

LAYING future plans for work in Diocese of Newark's Youth Consultation Service are Daphne Hughes, executive secretary, Col. Charles W. Kappes, Jr., president of board of directors

"I AM no better than anybody else," said a seventeen-year-old lad. "If I thought this Korean affair was going to be the real thing, I'd enlist now instead of going on with school." His brown eyes clouded. "Gee, but I'd like to get a second year of college behind me first."

The boy had walked four miles to our Youth Consultation Service in Newark, N. J., to ask help in solving his problem. He had read the President's speech on the draft and took the walk in order to have time to think about it. He came back four times, in four successive weeks, each time for a quiet hour with the

caseworker. He also saw the psychologist and took some tests, for he wanted to discuss his special abilities in relation to his plans. In the fall he hitchhiked to his college, to finish his sophomore year.

A sixteen-year-old girl, clad in blue jeans and run-down moccasins, said, "Of course, if there's ever a time when we are not at war, things will look different. But I'd like to get married right away. It might be too late."

She was talking, as so many troubled young people have, to Daphne Hughes, YCS executive secretary, whose firm faith in the younger generation is reassuring to its many critics. When they look askance at ragged slacks and too casual manners, she explains both as sym-

ptoms of a defense mechanism. They do not want us to know how insecure they feel, hence they assume an elaborate carelessness. Perhaps they also are convincing themselves. These boys and girls, Miss Hughes reminds us, were born in a world of insecurity such as a former generation of youth did not know. It is difficult for many to appreciate the point of view of a sixteen-year-old born in 1935 when our economy was plunged deep in depression and Hitler was sharpening his weapons for a second world war. They have never known normal times.

"Adolescence," says Miss Hughes, "is often a time of inner chaos. Grow-



Griff Davis from Black Star

EXECUTIVE SECRETARY of Episcopal Service for Youth, national federation of fourteen diocesan agencies, is Edith F. Balford, here with the Rt. Rev. Jonathan G. Sherman, Suffragan of Long Island, ESY vice president, Long Island branch president

Growing Up

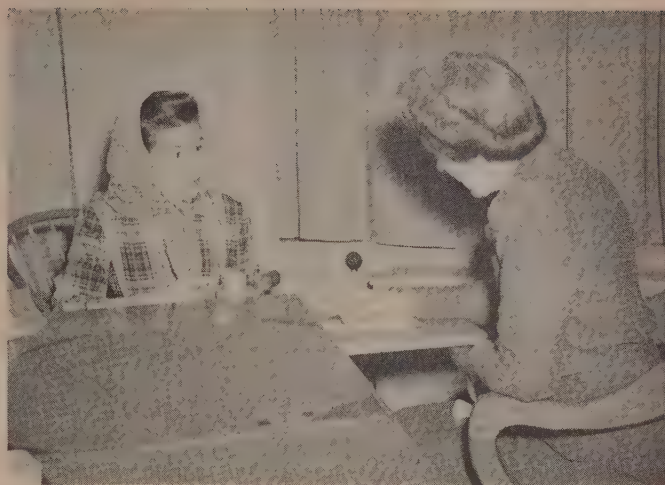
EPISCOPAL SERVICE FOR

MRS. JOHN E. WOODWARD is president of the Episcopal Service for Youth and an active volunteer.

● By MYRA



Griff Davis from Black Star
PRESIDENT of ESY, Mrs. John E. Woodward, and Walter W. Pettit, dean emeritus of New York School of Social Work and member of ESY Board of Directors, help guide agencies where advice, psychiatric aid, and plain, friendly talk is always available



Marie Higginson
Youngsters growing up in chaotic times come for ESY help

s Difficult

LENDs A HELPING HAND

ing teen-agers now are faced with outer chaos as well. I wonder how so many of them get through it as successfully as they do." Miss Hughes and her directors and staff in Newark, like those in other member agencies of Episcopal Service for Youth, are helping young people to "get through it" with heartening success. These agencies, organizations of their dioceses, are reaching young people in more than four hundred cities of the United States, as well as in the smaller towns and rural areas of fourteen large dioceses. They are federated in the Episcopal Service for Youth, a national agency of the Church, which is also associ-

ated with other national social service organizations.

The insecurities mirrored in youthful problems are by no means all political. A small Negro girl who had been introduced to one member agency by the foster parents' rector was invited by a community organization to take part in a pageant. Having lived her brief life with little family affection, the child was overwhelmed with joy at this attention. Later on she was asked if she had enjoyed it.

"No," she replied in a low voice. "I was something bad."

"Something bad?" repeated the caseworker doubtfully.

"Yes, I had to be an African girl. You see, I come from the West Indies."



Robert S. Gee
TO EASE shock of transition to new foster families, Newark YCS provides experimental study home where ten girls, staying for three months each, are prepared to enter their new homes

The caseworker told her that there were nice little girls in Africa as well as in the West Indies, and in China and many, many other countries. We all, she explained, come to the United States from somewhere else. We all can be nice.

"Is that what you really believe?" asked the child slowly.

"Yes," was the answer, "That is what I really believe."

Next day when the caseworker passed the little girl, the child reached up and whispered, "I love you."

In all our member agencies, casework and counseling are the central activities, given in the atmosphere of the Church, and enriched through the use of many specialized resources

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On Whitsunday, Pray for Unity

ARCHBISHOP OF CANTERBURY JOINS IN SPECIAL MESSAGE

THE Episcopal Church through its Joint Commission on Ecumenical Relations, the Rt. Rev. Angus Dun, Chairman, is responding to the suggestion of the World Council of Churches that every parish, congregation, and member of the Churches belonging to the World Council of Churches pray on Whitsunday, May 13, "for a new awakening of the life of Christ in the hearts of us all."

The Archbishop of Canterbury and the other four presidents of the World Council of Churches, Eivind Berggrav, Marc Boegner, John R. Mott, and G. Bromley Oxnam have sent forth this Whitsunday message for the year 1951:

THE MESSAGE

THIS greeting is addressed to all Churches belonging to the World Council of Churches in the hope that by God's grace it may reach every parish, congregation, and individual member of these Churches.

The Churches which met in 1948 in Amsterdam and constituted the World Council of Churches expressed in a message from that assembly their intention to stay together. That was not a promise made only for times in which it is easy to maintain fellowship. It must be fulfilled especially in a time such as we live in, with its almost unbearable tensions between the nations. Let us therefore remind ourselves and each other of the fact that the fellowship which our Lord Jesus Christ has created and continues to create includes every Christian parish, every Christian congregation, and every church member who believes in Him as Saviour.

For Jesus Christ there exist no partition walls, and no man-made divisions can prevent Him from entering in wherever men turn to Him in their great need. The Life which is in Him cannot be divided.

There are real differences between our Churches, but Christ is one and the same for all.

At Whitsuntide we are reminded how our risen Lord and Saviour by the Holy Spirit converted to Himself thousands of souls, brought them



into the fellowship of His Church and gave them the common task of proclaiming His Kingdom to the end of the earth. Let then this Whitsunday of the year of grace 1951 call us all in spite of our differences to worship together the Father, the Son, and the Holy Spirit, and to pray for a new awakening of the life of Christ in the hearts of us all. Let us join together in the joyous task of proclaiming the good news of the freedom in Christ to men everywhere. And let us realize that we all stand together in Jesus Christ, who Himself stands with those who look faithfully to Him. Thus we may by God's grace strengthen and inspire one another, knowing that those who praise God and trust in His grace and power in times of stress and anxiety, are a great multitude which no man can number.

Let us from all corners of the earth unite in prayer.

The World Council of Churches was formed in Amsterdam in 1948 when representatives of 148 communions, the Episcopal Church among them, pledged themselves to stay together for prayer, study, and witness. Since then, other communions have joined the World Council of Churches and the ecumenical movement is growing.

Two new folders issued by the World Council, *What is the World Council of Churches Doing?* and *Unto Him . . . Glory in the Church*, answer basic questions about this interchurch agency in which the Episcopal Church and the entire Anglican Communion take an active part.

Our prayers for unity on Whitsunday will have significance for us to the extent that we understand the present ecumenical movement. Two Churchmen, one an Englishman, the other an American, have written two small pamphlets with which every Churchman will want to be familiar. They are *Exploring Paths of Church Unity* (35 cents) by the Rev. James W. Kennedy, rector of Christ Church, Lexington, Kentucky, and *The Church in the Presence of God* (50 cents) by Oliver S. Tomkins.

Whitsunday 1951, the birthday of the Church, can be a great moment in the life of the Church if from all corners of the earth a great multitude which no man can number unite in prayer before the throne of God.

A YOUNG soldier fighting in Korea, a parishioner of St. Stephen's Church, Cincinnati, Ohio, recently sent a check to the parish, covering the amount of his pledge, plus Easter and Christmas offerings. He wrote:

"The closer I get to the fighting the more I realize that this, and any war, is just a delaying action, a fight for time, until Christianity wins the real fight in the hearts of men. That's the only fight that will ever end in peace on earth. . . ."

A MISSIONARY IN SPITE OF HERSELF

● By ELIZABETH FALCK ●



Elizabeth Falck was a China missionary for twenty-four years

I BECAME a missionary in spite of myself. And in that sense I am still becoming a missionary. But as I look back there seems to be a design or pattern discernable of which I now am aware.

To trace the pattern I have to begin a long way in the past at World War I. I already had graduated from the first Pennsylvania State Normal College and had been teaching for three years when the United States entered the war. I wanted to do something to help.

Then one day an article was sent me by a friend, I believe it had appeared in some Church paper, calling on women to train in civilian hospitals in order to release registered nurses for the Red Cross. My friend suggested that we both go into training. I did, but she didn't.

Neither my family nor friends thought that I'd survive the probationary period for, in those days, I was disgustingly fastidious. Besides, I had been planning for further study; I wanted to teach English literature or become a librarian. Nurses' training required all the talents I hadn't and apparently bottled up those I had. My first year was intensely difficult, but nothing replaced the value of this training.

The war ended before I finished training. I joined the Red Cross anyway, and was employed as a teacher of adult and high school classes in home nursing and care of the sick.

I was restless and dissatisfied before too long. One day I happened to pick up a large, square paper-covered book from my grandmother's table. It was the National Council's *Survey* of the needs of the Church in all fields. It contained an appeal for professional laymen, as well as for clergy and evangelists, to offer their services to the Church. I read that nurses were needed in Alaska, China, and the Philippines, and the question, "Why don't you apply?" came into my head, apparently from nowhere.

The idea seemed ludicrous. I brushed the question aside only to have it reoccur. I could not avoid it. I showed the report to Anne Groff, a very dear friend with whom I had roomed during training. I changed the question to "Why don't we apply?"

It seemed just as funny to her as it had to me that either of us should go as missionaries anywhere. The only thing to be said for it was that we both were registered nurses—

nurses who had taken up training as a service rather than as a means of making a living. And here was an opportunity to use our profession in the service of the Church. Against it for me were all my "sins, negligences, and ignorances."

"But," I said, "there's no harm in sending for the application forms; we probably won't be appointed anyway."

The forms came very promptly. We filled them out but faltered when it came to presenting them to the rector and others for references. Only my grandmother and mother approved the idea; nobody else would take us seriously. Fortunately the rector approved.

The night before I mailed the applications, I realized a little the meaning of what I had had the temerity to do. I paced the floor for a while; I prayed about it; then I became quietly sure that this was not a matter for me to concern myself with. I should send in the papers and, if I were appointed, I must.

Almost before we were really aware of what we had done, we were accepted. We had asked to be sent to Alaska; we received an appointment to China. So to China we went.

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In Spite of Herself continued

There was so much to learn when we arrived in the Orient. There were so many new people to meet, a difficult language to learn, and a fascinating and strange environment. Those first four years were difficult. There were many things one couldn't do because of the language barrier; many other ideas and plans seemed to be politely (not always) discarded by the older missionaries. Like all young people, we consciously and unconsciously considered older people as necessarily in a rut.

But as we worked at the language and in the hospital, and as we gradually learned to know the work of the schools and the university, and above all, of the Church, many things became clear. I can see another unit in the design. For we came to realize that mere physical care and relief were not enough, that the hospitals and schools had no lasting significance apart from the Christian message. Only as they opened doors for the Evangel were they of more than temporary value.

Learns to Appreciate Elders

We learned to appreciate the self-sacrifice and devotion of our elders. We even reached the point of saying "our elders and betters" and meaning it. For we found ourselves placed within a remarkable group of people—men and women who differed radically in temperament and gifts, but who worked variously, vigorously, and at times violently disagreeing, toward a common end. Besides, there was the bishop, Frederick Rogers Graves, one of the few men, in my opinion, to whom the word "great" applies. He was difficult to know for he despised sentimentality and emotionalism. His sermons were clear and logical, but often very dry.

I must write more of Bishop Graves whose gentleness, humor, and magnanimity I later learned to know because his influence added so much to the pattern of becoming a missionary. It was his custom to hold a series of services during Lent for

members of the mission. I remember one year he gave a series of talks on the life of St. Theresa of Arila. Through his presentation of her life and the reforms she effected in her order, he indirectly showed us what we were all as a Church trying to do for China—what every Christian should be trying to do.

The most difficult decision of my life confronted me at the end of my first furlough. By then I was aware of what the mission demanded and even more aware of my own deficiencies. But I also was aware of a concrete situation where I could be useful. If I returned to China, I thought then, I should have to give up all hope of qualifying for college or library work. At the same time I was glad of the vital satisfactions that the nursing profession gave me. I was all mixed up. Talking it over with Elise Dexter one night, Elise said, "Suppose you could not go back, how would you feel?" So I stopped making a "problem" of it.

This process of "becoming a missionary" has continued through ten years. It has meant a very rich life. It has meant becoming a member of a mission family. Of course, as in all families, there are quarrels; sometimes one thinks that the greatest hardship of the missionary life is the other missionaries, but that is when one is irritated and, probably, most irritating oneself. But the friends one makes sharing good times and bad times, working together in difficulties, in hardships, and sometimes, in physical danger create a very real bond. There is as well the friendship and forbearance of one's Christian colleagues and of minds of another race for which one has only gratitude.

A missionary life, particularly in China, is full of surprises. It seems that one is called on to do what one is least prepared for, and not called on to use the special knowledge one has. In vain I regretted the French I had been too lazy to learn properly; I tore at the roots of my memory for the geology I had forgotten.

A missionary life, moreover, is a life of paradox and of impossibles becoming possible. When Marian Hurst, Anne Groff, and I went up

the Burma Road for work in Chengtu we were allowed to go but told we'd never get there. But our reasons for going seemed imperative to us. We said, "If it is the will of God, we'll get there." We set out in faith and insuperable obstacles were cleared away. Later, during the Japanese occupation of Shanghai and the subsequent detention camp were the days, strangely enough, when we felt that we were of more use to the cause of Christ than we had been during the time of busy, regular work. For me, too, there was an additional satisfaction. It began when I taught part-time at St. John's University, Shanghai, three or four years before we were sent to concentration camp. After I returned to America aboard the *Gripsholm*, I was given the opportunity to do graduate work. When sometime later Bishop Roberts and the Rev. F. H. L. Pott approved my transfer to the educational side of the mission, I was able to return to China for full-time work at St. John's to do the sort of work I loved and thought I had given up years before. It occurs to me that one can't give anything to God because He always restores it so splendidly.

Work is Most Satisfying

The work at St. John's has been most satisfying although the last two years were increasingly difficult and exhausting. But by now I have forgotten most of the anxieties and strains, and I remember only the loyalty and response and courage of Christian students and faculty.

Since the tragic events in the East temporarily prevent further work in China (and for us the worst of it is that we cannot be with our Chinese friends to share the difficulties and deprivations), I am not sure what will come next in this business of being a missionary. If my usefulness in China is at an end, other ways will open. "The old order changeth yielding place to new." I am confident that the Church in China will withstand deprivation, persecution, and even indifference which may be more deadly, and that is what really matters. For we know that for individuals and for communities *all things work together for good to them that love God.*

This is the second article written by women Church workers. In June, Eleanor Snyder, religious education worker, tells her story.



FIFTIETH year of Church in Philippines is marked at convocation in Manila. Present are (left) bishops of Philippine Independent Church, here with the Rt. Rev. Norman S. Binsted. Right, the Rev. A. Ervine Swift, Missionary Bishop-elect of Puerto Rico, talks with the Rev. James Kollin and the Rev. Edward Longid.

STUDENT NURSE, seminarian, and delegate, all from Upi, on Island of Mindanao, discuss convocation events. In back is the Rev. Vincent H. Strohsahl, priest-in-charge of St. Francis' Mission, Upi. At right, the Rev. Sydney Waddington of Resurrection, Baguio, chats with Mrs. Binsted and delegate from Baguio.

Golden Anniversary in the Philippines

HALF-CENTURY HISTORY REVEALS PHENOMENAL GROWTH

IN Manila during the recent convocation of the Philippine Episcopal Church, an historical pageant and a service of thanksgiving began a series of celebrations to mark the completion of fifty years since the organization in 1901 of the Philippine missionary district. Many significant events in the Church had taken place before that year.

The man who was the earliest and most vigorous in starting the Church's activity and in urging its development was an army chaplain, the Rev. Charles C. Pierce. He was repeatedly urged by a number of Filipinos to provide services for them. They had wholly turned away from Rome, and recognized the Anglican service as what they wanted and needed. Dr. Pierce knew the Spanish language and after repeated refusals he felt he must meet their request. At 7:30 on Christmas morning in 1898 he held the Episcopal Church's first service for native people, the Holy Communion, as they had requested, using a temporary Spanish translation until the Spanish edition of the Prayer Book could be secured.

Nine months later when Bishop

Graves of Shanghai was making an official visitation to Manila he received the first seven Filipino men into the Anglican Communion. "Now is the time to begin our training of a native ministry," wrote the far-seeing Chaplain Pierce, pleading for reinforcements. At the same time the Board of Missions had a letter from a Filipino also begging that pastoral care might be provided. Of Dr. Pierce he wrote, "We all love him, respect him, and obey him."

The Chinese, of whom some fifty thousand were then in Manila, had also asked for the services of the Episcopal Church. Chaplain Walter Marvine baptized the first three; Dr. Pierce later baptized twelve. The language used was Spanish, understood by both sides although the Americans and Chinese could not understand each other's language.

In April, 1899, two clergymen, the Rev. James L. Smiley and the Rev. Hugh Nethercott, sailed on a transport. They were not regular appointees but were sent out under the authority of the Presiding Bishop, "to supplement the lack of chaplains in the army." With them went

a layman, William Wilson, representing the Brotherhood of St. Andrew.

Early in 1901 the Board of Missions called for volunteers and for funds to support the new work. By March they had received offers of service from eighteen clergy and three laymen, scattered from the east coast to California; two gifts of \$10,000 each had been received from the Board of Missions treasurer, George C. Thomas, and his wife; and the laymen's Church clubs, especially in New York and San Francisco, had undertaken to raise funds.

Somewhat alarming statements had been current as to bad moral conditions prevailing in Manila but the Board of Missions was able to say, "It is gratifying to read General MacArthur's authoritative contradiction of the prevalent reports." This was the present General's father, then on duty in Manila.

Two more men, the Rev. Walter C. Clapp and the Rev. John A. Staunton, Jr., were appointed and, with their wives, sailed from San Francisco in October, 1901. General Convention that same month con-

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Anniversary . cont.

stituted the new missionary district and elected young Mr. Brent of St. Stephen's Church, Boston, as bishop. With his consecration in December and his arrival in Manila on August 24, 1902, the prologue ended and the now familiar story began. The name of the Rt. Rev. Charles Henry Brent was to become known around the world.

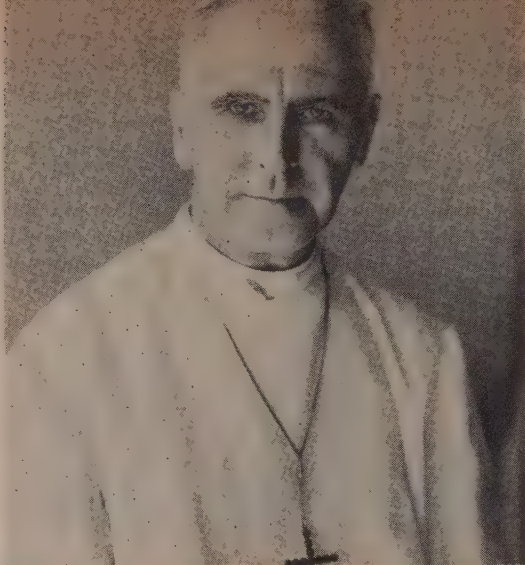
Growth is Extraordinary

Flashlights from the five following decades indicate the growth that now seems extraordinary since it has been held back almost continuously, even to the present day, by lack of adequate support from Church people at home.

In 1911 twelve active clergy directed nineteen missions. The Cathedral of St. Mary and St. John had been built in Manila. Also in Manila were the Church Settlement House, hospital, nurses' training school, and Columbia Club for young American and British business men, then numerous in that foreign seaport, and far from home. In the mountains, Easter School at Baguio and schools at Sagada and Bontoc were well established in their work of taming and training the wild mountain children. Far away to the south, the little frame building of Holy Trinity Church at Zamboanga was the Episcopal Church's outpost facing the fiery hostility of the Malay Moslem world.

At the beginning of 1921 the Rt. Rev. Gouverneur Frank Mosher completed the first year of his heroic twenty-one-year episcopate. He started with but ten clergy for twenty missions. Baptisms numbered 471 that year, and confirmations 385. Many Americans were still resident in the Philippines but the number of communicants could not be determined and was not reported, "owing to failure of Americans to present letters of transfer." In this decade the Church crossed the wide Moro Gulf from Zamboanga and started at Upi a wholly new work among the Tiruray, a nomad people who were Malay but not Moslem.

In 1931 Bishop Mosher's clergy had increased to nineteen, the missions to thirty-two. Confirmations



RNS

MISSIONARY BISHOP of Church in Philippines, the Rt. Rev. Norman S. Binsted guides rapidly growing work



CLUBHOUSE at Trinidad furnishes Rev. George C. Bartter (back) saw



WRECKAGE from war's destruction (above is All Saints', Bontoc) is being replaced with new buildings (FORTH, March, page 14). Church's growth was not halted for long; communications, and baptisms of 1949 exceeded those of 1940; there are ten more native priests

WIFE of missionary makes call on family in Upi country. Some missions number more communicants than an American diocese.

MEMBERS of Baguio Woman's Auxiliary level in Mountain Province give sacrificially of time, missions, and often travel on foot for miles





for children from nearby government school. The Missionary District in 1901, still works at Baguio.



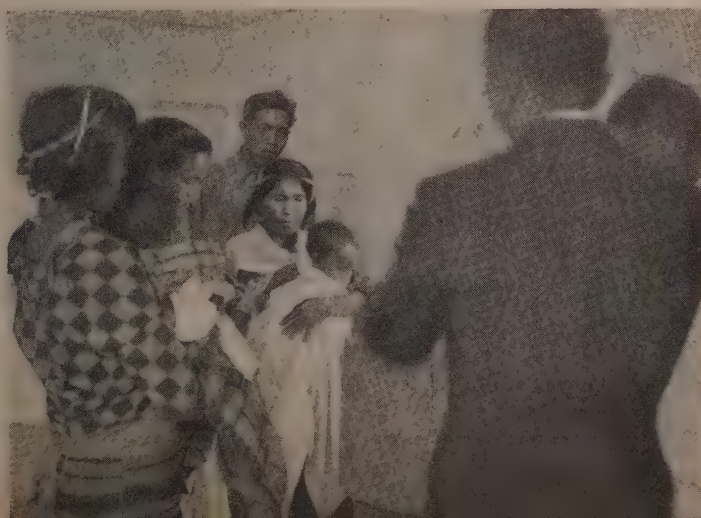
MILESTONE in Church's work was ordination of first Philippine priests in 1941



STITUTIONS sprang up everywhere, soon attracting thousands of people. By 1931, there were twenty-six schools, with 1,500 pupils; three hospitals (above, nurses' training school at St. Luke's Hospital, Manila, begun in 1903) and fourteen dispensaries, reaching 70,000 patients.

grounds. People flock to support services.

BAPTISM in St. Mary's, Sagada, adds one more member to Church's total of more than 28,000. Church works in close cooperation with Philippine Independent Church, to which American bishops restored Apostolic Orders.



totalled 858 that year, and baptisms were more than 1,000; twenty-six schools were training 1,500 children; three hospitals and fourteen dispensaries, most of which were the only resource for medical care over a wide area, brought nearly 70,000 patients and their families into touch with the Church.

But all these fair prospects were slowly and heart-breakingly blighted by the dark shadow of the depression. Something of its effect, what the staff had to face, and how the work grew in spite of all, can be judged from the single fact that in 1930 the National Council's appropriation to aid the work in thirty stations was \$160,000 and in 1937, with fifty-seven stations, it was \$104,000.

One most joyful and really epoch-making event marked the close of the decade as Bishop Mosher was able to ordain three native men to the diaconate in January, 1939, and the Suffragan Bishop, Robert F. Wilner, ordained two of these to the priesthood in June, 1941.

War Brings Tragedy

Events of the fifth decade are with-in the memory of most readers. The Rt. Rev. Norman S. Binsted, transferred from his Diocese of the To-hoku in Japan in January, 1941, had less than a year of free and encouraging activity when war broke off communications and began piling up its tragedies of death and destruction. During the years 1942-45 most of the missionaries were interned most of the time, under conditions of increasing severity. It is not an experience that can be imagined by anyone who has not gone through it. The physical hardships of discomfort and undernourishment were surpassed by the strain of uncertainty, isolation from the rest of the world, crowding, lack of privacy. Meanwhile, fearless and heroic efforts on the part of the native staff held the people together and kept the work going wherever possible.

A list of some 'sixty mission properties, compiled in 1945, reveals that almost every item is marked "destroyed," "damaged beyond repair," or "completely destroyed." Rebuilding of the Church's material fabric

continued on page 18

LET US PRAY

For the Peace and Unity of the Church

O GOD the Father, good beyond all that is good, fair beyond all that is fair, in whom is calmness and peace; do thou make up the dissensions which divide us from each other, and bring us back into that unity of love, which is the likeness of thy sublime Nature, that bound together in thy Spirit, we may know that peace of thine which maketh all things one; through Jesus Christ our Lord. *Amen.*

For the Missionary Bishops to be Consecrated in May

ALMIGHTY God, who never failest to go with those thou sendest; we commend to thy loving guidance thy servants newly chosen to be the Bishops of Utah, North Dakota, and Puerto Rico. Grant that in all things they may be found faithful. Warm their hearts and confirm their wills in loyal devotion to thee and thy Kingdom. Strengthen them to endure hardness as good soldiers of Jesus Christ; and vouchsafe them in the end the blessing of thy praise. Grant this, O Father, for the sake of the same thy Son Jesus Christ our Lord. *Amen.*

Philippine Anniversary continued

has been necessarily slow, for various economic reasons, but much has been accomplished.

In other respects, the Philippine Episcopal Church proved to be so deep-rooted that in less than ten years it had more than made up its losses at almost every point, as far as these can be measured by numbers. In 1949 the number of stations, Church members, communicants, and baptisms, all exceeded those of 1940, confirmations were nearly as many, and, best of all, through the newly organized St. Andrew's Theological Seminary, the number of native clergy had increased from three to thirteen. The school year 1950-51 found thirty students in the seminary and half a dozen or more clergy of the Philippine Independent Church taking refresher courses.

A new relationship with the Philippine Independent Church is one of the most important as well as one of the most cheering events of the fifth decade. Nearly fifty years ago, on August 3, 1902, a group of Filipino clergy and lay people seceded from the Roman Communion because "they could no longer tolerate foreign domination of the Church in the Philippines" and wished the Church to be "administered and supported by the Filipino people, and to be more tolerant of modern learning

and the growing spirit of democracy in the Islands."

Through these fifty years they have maintained their independence in the face of much persecution and hardship, and they have held true to the doctrine and worship of the Church. They lost, however, the historical continuity of the Church,

Varied Ministry in Cuba Has Many Problems

TEN more priests, fifteen church buildings, and eleven rectories, are needed now by the Church in Cuba, according to Bishop Blankenship's review of the work for the past year. Only two candidates are in sight for ordination during the present year. Both are Cuban. Other pressing needs are in connection with two of the schools which play an important part in the Church in Cuba: a dormitory for St. Paul's School, Camaguey, and an addition to Trinity School, Morón.

At five of the places where churches are needed, some funds are in hand, toward new building, but not nearly enough at present costs. Land has been bought at Morón.

Since many British West Indians are leaving Cuba, returning to their native islands, and many others going over completely into the Spanish-

having lost the apostolic succession for their bishops, and this, in 1947, they asked the bishops of the Episcopal Church in the United States to restore. The House of Bishops agreed to this, and on April 7, 1948, three American bishops consecrated three bishops of the Independent Church. These in turn have consecrated others. Thus the Independent Church, with twenty bishops, nearly four hundred priests, and more than one and a half million members, is now working in close coöperation with the Episcopal Church. Much of the Independent Church's activity is in just those provinces where the Episcopal Church has no work.

In the recent fiftieth-anniversary pageant in Manila, the final scene showed Bishop Binsted surrounded by representatives of the Church's more than ten thousand communicants (more than 28,000 Church members), Igorots, Tiruray, Chinese, lowland Filipinos, British, Americans, priests, graduate nurses, student nurses, missionaries, seminarians, students and teachers from the schools, others from the working staffs. Together they sang *Praise God from whom all blessings flow*, in thanksgiving for the first half century of the Philippine Episcopal Church.

speaking community in Cuba, the Church's work among British West Indians makes no great gain. The Church still has, however, and probably will continue to have, twenty-five active British West Indian congregations. All the Spanish-speaking West Indian missionary dioceses of the Episcopal Church for many years have had to face the responsibility of pastoral care of people from the British islands. They have been mostly Anglican. The British bishops have asked that they might have pastoral care, and the American bishops have wanted to provide it, but have rarely ever had enough staff to do so adequately.

Spanish-speaking congregations make up the greater part of the Church. In Havana a considerable number of university students attend the Spanish services at the cathedral.

FORTH Tour Will See Results of Heroic Work

THE story of the Church in Alaska is a story of giants; and giants they had to be, in a vast land one-fifth the size of the United States, ridged by tremendous mountains, with climates ranging from the icy gales of the arctic to the temperate climate of the southeastern section. The FORTH Alaska Tour will be privileged to see some of the work of the Church, continuing today in the footsteps of the great men who first brought Christ to the wilderness.

The first missionary of the Episcopal Church arrived sixty-five years ago, in 1886. He was the Rev. Octavius T. Parker, who came to St. Michael on the coast and Anvik in the interior on the Yukon River. When he first arrived in St. Michael, he heard an agent of the American trading company there receive instructions to "show Mr. Parker every courtesy but don't let him succeed."

Mission Grows Rapidly

But Mr. Parker's successor, the Rev. John Wight Chapman, did succeed. Arriving in Anvik the next year, he began a ministry that was to last for forty-three years. In the first nine years he built a church, school, residence, and saw mill; started a dormitory for a boarding school; trained the people to take part in services in their own tongue; and gave sixteen Indians a sound preparation for confirmation. A radio station he started is of great help to the mission.

His son, the Rev. Henry H. Chapman, was in Anvik for eighteen years before moving to Sitka, where members of the Tour will meet him. He is now vicar of St. Peter's-by-the-Sea (FORTH, March, page 18).

The story of another giant is the history of John Driggs, M.D., who spent eighteen years on Point Hope, a lonely sand spit reaching out into

the Arctic Ocean. He rarely saw another white man, and made only three visits to his Baltimore home. His care of both the souls and bodies of his charges was unremitting, and the work he established still flourishes today.

The Rev. Jules Louis Prevost was another early missionary to Alaska. He started the first religious work in four towns: Circle, fifty miles south of the Arctic Circle; Rampart, in central Alaska; Nome and Valdez on the coast. At Tanana he strengthened and continued work started by English missionaries, and started the first newspaper in all the interior of Alaska.

Men of Alaska

Then came the giant of them all, Peter Trimble Rowe, first Missionary Bishop of Alaska. A man of incredible endurance and tremendous love for his people, Bishop Rowe is famous for having crossed the Chilkoot Pass before a pathway was broken, for having taught Jack London how to use a dog sled, for having spent months traveling across the heart of Alaska from mission to mission. Wherever he visited, he and his Church were greeted with eagerness, in roaring mining camps of the gold rush days, in tiny Indian villages, and in coast cities such as Ketchikan or Juneau (FORTH, January, page 14, and February, page 21). Sitka was his home base. He helped build St. Peter's with his own hands, and he lies buried in its churchyard.

The Ven. Hudson Stuck, Archdeacon of Alaska, is another giant. A symbol of his ministry is the fact that he was the first man ever to reach the summit of Denali (Mount McKinley), the highest peak in North America. It took him and his companions eleven weeks but they set one of the world's records.



MEMBERS of FORTH Alaska Tour, sailing aboard SS Chilcotin, will see same glorious scenery that greeted Church's first missionaries arriving to begin their work

Archdeacon Stuck journeyed to every part of the country and knew every mission; he labored for the Indian people not only in scattered missions and isolated huts, but in pleading their cause before congressmen and government officials. His books, such as *Ten Thousand Miles with a Dog Sled*, furnish a clear picture of Alaskan life and of the Church's ministry.

Since Bishop Rowe, there have been two bishops: the Rt. Rev. John Boyd Bentley, now Vice President of the National Council; and the Rt. Rev. William Jones Gordon, Jr., the youngest bishop in the American Church.

Able Men Are Successors

The present-day missionaries are able successors to these men. Some churches, such as Holy Trinity, Juneau, have adapted and changed to fit the growing cities. In others, life remains almost as demanding and hazardous as in the first days. The airplane has almost replaced the dog sled, thus making communication far easier and quicker, but the pioneer challenge is not lost, and to see the Church at work in Alaska will be a stimulating experience for the men and women who are able to join the FORTH tour.

The Church

LIBERIA'S HOLY CROSS



Hollowed log is boat in Liberia's northern hinterland, where Holy Cross Mission works

● By the Rev. GOWAN H. WILLIAMS ●

IT was late afternoon on a scorching day just after Easter when I arrived in Bolahun, Liberia, on my first trip into the interior. With my guide and bearers I had walked the six hour journey from the nearest motor road on the other side of the Sierra Leone border. Every step of the way had been along a sandy gravel path, beaten down hard by the tread of many feet.

The hot sun of the African dry

season burned mercilessly, and the trail seemed endless. But at last we rounded a curve—and Bolahun lay before us. Kohemibe, my cook and guide, heard the welcome bell first. Then far off but growing gradually louder came the sound of excited voices. Hundreds of laughing children came running, followed by teachers, evangelists, townspeople, monks, and nuns. I had an average of one child per finger hanging onto

me as we walked toward the small, thatch-roofed town.

Bolahun lies far back in the quiet, steaming hinterland of Liberia in that rounded protuberance that joins French Guinea and British Sierra Leone, the jungle country of the Bandi, the Kisi, the Mende, and the Loma. From time beyond memory, these tribes have lived among the green hills and the deep valleys of their territory, undisturbed by the sharp currents that marked the passage of ages in the world outside. Their languages are their own; their beliefs are those of their forefathers; their entire culture has evolved in the primitive atmosphere of the bush.

Bolahun stands in the very heart of this region at the crossroads where the four tribal jurisdictions meet. It is a pole from which thought and knowledge can radiate to the most isolated member of the tribes.

Selects Strategic Site

In 1922 this strategic location was selected by the Order of the Holy Cross as the center for their campaign to Christianize the isolated back country of Liberia. Up to that time only the most tentative feelers had been sent out by Christian groups to the area. Although many of the natives had been converted to Mohammedism, the majority still clung tenaciously to ancient beliefs and practices, meeting the introduction of new ideas with savage hostility.

Bringing Christianity to these people would not be an easy task. It was a challenge, one which the Holy Cross Fathers were eager to accept. In Bolahun they built a church, a school, and a hospital. Once firmly established in the town, they moved into the villages. The central mission now serves as headquarters for a complete network of missions scattered throughout the surrounding country.

FORTH—May, 1951

oes Into the Hinterland

SION MINISTERS TO PEOPLES OF INTERIOR

Today the Church dominates Bolahun, literally and figuratively. The broad, zinc-covered roof of St. Mary's Church is the first thing that the traveler sees as he approaches the town. It reaches up above all the squat, mud native huts, a beacon of Christianity in this predominately non-Christian world. Here services are held daily; here the Christians and catechumens gather on Sundays and the great feasts. Next to the church stands the "God palaver" house where during these services the "hearers" assemble for religious instruction.

As was the custom for several centuries in the early Church, only baptized Christians are permitted to witness the Eucharist from start to finish. The catechumens, however, are allowed to enter the church and to remain at the service through the sermon, whereupon they are formally dismissed. Others interested in Christianity but not yet raised to the status of catechumen, the "hearers," attend special meetings at which they are taught the fundamental principles of Christianity.

Undergo Intensive Training

To qualify as a catechumen, a person must undergo an intensive period of education in Christian doctrine, usually lasting more than two years, and must begin to give up those pagan practices which conflict with Christianity. At the end of this train-

ing interval he must promise never again to consult medicine men, use charms, or turn to witchcraft, never again to offer sacrifice to pagan spirits or eat sacrifice food, never again to practice polygamy; he must promise, too, that he will attend church on Sunday and will pray daily.

At a service of admission the hearer is given a cross, a replica of that worn by members of the Order of the Holy Cross. Catechumens must remain in that rank for another minimum period of two years, during which more catechism is taught, reviews of past lessons held, and special instructions given on the New Testament. Usually, therefore, no less than five years elapse from the time a person's name is listed among the hearers until he is baptized.

The period of training is necessarily a long one, for non-Christian customs are such an integral part of the culture that they are extremely difficult for a person to surrender, even should understanding of the prin-

ciples of Christianity come sooner. Frequently when the individual decides to follow the Christian way, strong pressure is exerted by the community to deter him. The more important the person concerned, often the more difficult it is for him to break with the past.

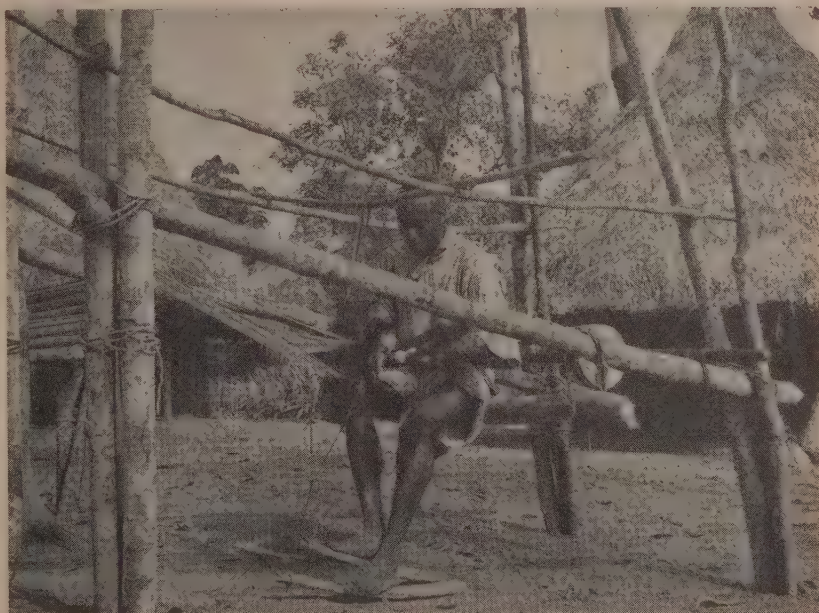
A high official in one of the secret bush societies recently incurred the wrath of his village by becoming interested in Christianity and announcing that he would take part in no more sacrifices. The society gave him one last chance on the occasion of a prescribed ceremony to the water spirits, arriving in a body to conduct him to the sacrifice site. When he refused to go, they knocked down the front door of his house and dragged him to the ceremony by force.

I watched such a rite one day when I was visiting a Bandi town. Two of my school boys home for the weekend came running up to me and shouted, "Come quickly, Father, and see a pagan sacrifice." They took me to the center of the village where the graves are located. There an old man, an elder of the town, was placing rice mixed with palm oil on the grave of an ancestor. This sacrifice was being offered to the soul of the dead man so that he would bless the town, bring an abundant rice har-

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• *The Rev. GOWAN H. WILLIAMS, an Associate of the Order of the Holy Cross, has been with the Holy Cross Mission in Bolahun, Liberia, since April, 1950. In addition to teaching and assisting in the pastoral work of the main station, he works among the primitive Loma people and supervises the schools in their territory. He is the son of the Rev. Gowan C. Williams, rector of St. Mark's Church, Glen Ellyn, Ill.*

FORTH—May, 1951



WEAVING clothing is familiar sight in Liberian villages. Holy Cross Mission, with headquarters at St. Mary's, Bolahun, serves these people through its churches and schools.



CLOSED CITY ministry by St. Stephen's, Oak Ridge, Tenn., is making valuable contribution to community's life. Evidence is this large congregation at service in gymnasium.

ONE of the most interesting new parishes in the Church, enters its home this month after holding services in a high school gymnasium for several years.

It is St. Stephen's Church in Oak Ridge, Tenn., largest of the nation's atomic energy cities. Oak Ridge, often considered the "Cradle of the Atomic Age" and a citadel of materialism, in actual fact supports a large growing body of Church people. Among the leaders are the scientists who helped forge the atomic bomb and are busy today on atomic research and production. St. Stephen's vestry includes physicists, biologists, chemists, and engineers of

• **DIXON JOHNSON**, a former newspaperman, is at present on the staff of the information department at the Oak Ridge Institute of Nuclear Studies.



BAZAAR is one of many methods employed to finance St. Stephen's building program

atomic energy, who, perhaps to an even greater degree than persons engaged in other pursuits, find in the Church a source of strength and inspiration.

The Rt. Rev. Edmund P. Dandrige, Bishop of Tennessee, laid the church cornerstone on September 10, 1950, and construction proceeded rapidly during the long fall and Indian summer in the Tennessee mountains. The building combines features of both conventional and traditional architecture. It is of concrete block construction with a facing of Crab Orchard sandstone, a beautiful and enduring material quarried in the nearby Cumberland Mountains.

In keeping with Oak Ridge's young population which boasts the nation's highest birth rate, the building itself has an unusually large parish house which cares for a Sunday



ORDINATION to diaconate of the Rev. John Bull (front, center) is high point at St. Stephen's. Mr. Bull had come to Oak Ridge as engineer; left to study for Holy Orders.

ST. STEPHEN'S SECRET CITY

• By DIXON JOHNSON

school enrollment larger than many parishes three times its size. The nave of the church will seat three hundred persons and the church school rooms will care for almost as many.

Although brief, St. Stephen's history parallels that of the community which it serves. As late as the fall of 1942, Oak Ridge was a peaceful farming area in Roane and Anderson counties in eastern Tennessee. In December, 1942, however, the surveyors moved in and six months later thousands of homes were under construction. A few miles away the great plants which were to house atomic energy research and production facilities went up at a furious tempo. Of two billion dollars spent on the atomic energy project during wartime, more than one billion was poured into the great development at Oak Ridge. And today a \$250,000,000 plant expansion program is underway.

St. Stephen's had its genesis in August, 1943, according to parishioner G. W. T. Kearsley, its unofficial historian. Then the Rev. Eugene Hopper, rector of St. James' Church

EXPANDS MINISTRY

NSON •

in Knoxville, visited Gertrude Gunn, one of the first Episcopalians in Oak Ridge. She interested Mr. Hopper in the opportunity which lay before the Church in Oak Ridge. The next month Mr. Hopper, accompanied by Bishop Dandridge, then Coadjutor, visited Oak Ridge and met with a small group of Episcopalians. A committee was formed and arranged to hold the first service on October 3, 1943, at the Chapel-on-the-Hill.

The chapel was one of two constructed by the Army to serve all congregations in Oak Ridge. The only hour open to the Episcopalians was 5:00 p.m. The difficulties of organizing were increased by the requirement that ministers secure passes to enter the "secret city." But Mr. Hopper, Bishop Dandridge, and other ministers in the vicinity came to the new city to hold services each week.

For the fledgling congregation the year 1944 was one of great progress. Mission officers were elected and a mission council established. The petition for mission status was submitted to the diocese in the fall and the name St. Stephen's adopted; mis-



LOYAL laymen made possible St. Stephen's spacious building. Below, rector, the Rev. Robert F. McGregor, breaks ground as building council chairman and warden watch.

sion status was approved in January, 1945, and funds provided.

But the major event of the year was the acceptance of a call by the Rev. Stephen Davenport. A young, vigorous man who was a captain of the football team at the University of Virginia in undergraduate days, Mr. Davenport approached his duties with zeal and the congregation grew rapidly.

Inability to provide a rectory was a real obstacle. The demand for housing in Oak Ridge exceeded the supply by thousands of units, and church members and officials of many communions pressed the cases with the operator of the atomic energy project. In April, 1945, church congregations were notified that housing would be authorized to ministers of congregations which had an attendance of two hundred or more for

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CHILDREN, everywhere in evidence, watch laying of cornerstone by Bishop Dandridge

FORTH—May, 1951



YOUNG PEOPLE form large part of Oak Ridge population, and St. Stephen's concentrates on their needs. Here Oak Ridger tells youth conference meeting about his town.

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Churchmen in the News

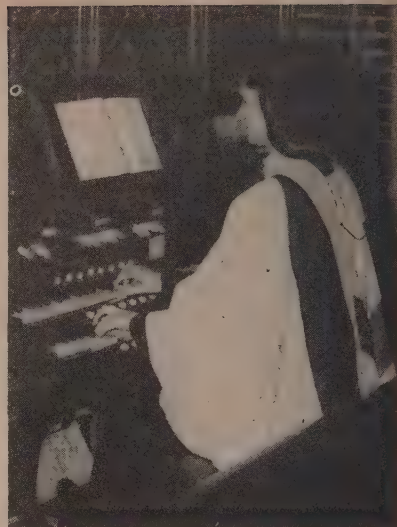
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Receiving awards is not an unusual experience for this University of Oklahoma associate professor of organ. When she graduated from Bethany College, Lindsborg, Kan., in 1934, she won the outstanding student's award, and when she graduated from the University of Oklahoma in 1937, she received the Holmberg Award as the outstanding student in the school of music. On a Rackham scholarship she studied organ at the University of Michigan, where she received her Master's Degree in 1940.

It was Palmer Christian, then head of the organ department at Michigan, who stimulated her serious study of the organ. She took further courses with David McK. Williams at Union Theological Seminary in New York City, and for three summers commuted every weekend between Norman and Chicago to study with the famous French organist, Marcel DuPré.

Mildred Andrews is well known in music circles. Her talent as a soloist has brought her invitations from the National Cathedral, Washington, D. C., St. John's Cathedral, Denver, Colo., the Church of the Ascension, New York, N. Y., and most recently from the regional convention of the American Guild of Organists, which met in Topeka, Kans., this past April.

Miss Andrews has been introducing young men and women to the



Choir is chief hobby of Mildred Andrews

magnificence of music ever since 1938 when she first joined the faculty of the University of Oklahoma. Last June, one of her students, Bob Whitley, won the national organ playing contest in Boston. An authority on liturgical music, she has assisted in the annual church music clinics at the university, and has served as organ instructor at the church music conferences in Evergreen, Colo., which organists and choirmasters from all parts of the United States attend.

A native Oklahoman, Miss Andrews has been choirmaster and organist in Norman for the past fifteen years. She considers the choir her chief hobby, though she also likes to cook and collects unusual recipes.

continued on next page



LOVE THE LAW OF LIFE

By TOYOHICO KAGAWA

This classic gem on love has been recently revised through the efforts of Glenn Clark so that English speaking readers could have a really good translation of this inspiring masterpiece by the world-renowned Japanese Christian. If you heard Dr. Kagawa when he toured the U.S. and Canada in

1950, you'll want to catch again some of the inspiration of his ideas of love and service. If you did not hear him, this is your opportunity to get acquainted with the spiritual heights and depths of Kagawa's thinking.
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Read a Book . continued

The secret of renewal and on-going life is the mystery part of the story, and as in a good mystery, is divulged by the author near the end of the book.

Forward Through the Ages is not only good reading, it is a good text book. Its uses are many. It should be in every church library for reference, as a source book, for the use of the confirmation class, and the mission study group. The British edition is entitled *Disciples of all Nations*. Added features are a full index, an annotated bibliography, ten historical maps, and a time chart. The volume is fully and charmingly illustrated by Louise Drew.—A.E.H.

Churchmen in the News

continued from page 24

from the people who will part with them.

A vivid personality, she is never lukewarm. She has a dynamic quality which makes her interesting and interested. She can make a story come to life, or she can listen eagerly. She has a zest for living and laughing, and often gains her greatest amusement from laughing at herself. One of her favorite jokes on herself occurred when she attended a strange church and sang loudly and lustily with a trio thinking the congregation was unfamiliar with the hymn.

Church in Hinterland

continued from page 21

vest, and keep away the evil spirits.

Once a month I travel to the Ramsaur School, Kpandamai, in the heart of Loma country, to supervise the work there. Founded in 1922 as a memorial to the Rev. and Mrs. William H. Ramsaur who died while serving as missionaries in Liberia, the school was operated for many years under the supervision of the National Council. It was forced to close for a time because of lack of funds but was reopened in 1947 by the Holy Cross Mission.

Kpandamai itself has a history that would make the hair of the most intrepid reader of thrillers stand on end. It was and still is the center of the most horrible heathen rites. Fifty years ago it was an impregnable fortress at the foot of the Kpandamai Mountain Range, surrounded by walls and water. The people are extremely proud of the fact that the town never has been conquered.

In this town I have had pointed out to me the grave of a man who was buried alive, an offering to the god of the Kpandamai Mountain. Only the inner circle know what horrors transpire in the jungle at the foot of that mountain. Most of these practices are carried out under cover of dark, for severe punishment is meted out by the government for cannibalism or human sacrifice. Recently certain chiefs of the Loma and Bandi country were called to

continued on page 26

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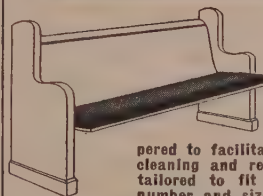
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Church in Hinterland

continued from page 25

Monrovia for an official inquiry into their activities.

The influence of the Holy Cross Mission has been felt particularly among children and young people, many of whom have become Christian even though their parents remained pagan. The interest in Christianity shown by this particular age group may be attributed in large measure to the excellent schools situated in several central localities.

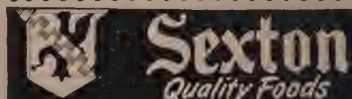
In the early days it was difficult to persuade the parents to allow their sons to come to school and quite impossible to induce them to allow their daughters to attend. Gradually these barriers have been broken down until at the present time more than four hundred boys are enrolled in the mission's eight schools.

With the most painstaking care, the Order of the Holy Cross has built up a nucleus of Christians who are well versed in the knowledge of their religion and devout in the practice of it. Gradually their number is being increased, especially among the young. It is hoped that this group will remain strong enough to withstand both the pressures from their own people and those that may soon come upon them from the world outside.

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76 Below Zero But Sun Shines All Night

UP IN Alaska, which has Beauty on the Grandest Scale of any country you ever visited, the thermometer once registered 76 below zero at Fort Yukon. And did you know that at Fairbanks, they play baseball at midnight in June because the Summer Sun shines all night. Sunrise and Sunset are almost simultaneous on June 21. Alaska is full of surprises and grandeur. Strawberries aren't quite as large as apples but the Mountains rise to 20,310 ft. and the Sea in the Inside Passage is as level and smooth as Fifth Avenue.

Here is a trip for Citizens of America, who don't like ocean voyages. Sail to Alaska, and enjoy 3 very appetizing meals every day, and at the same time revel in the pleasure and relaxation of a long vacation on shipboard—the brisk, cool days, the clear, sunny nights, the tang of the Sea air, the fresh, icy winds off Glacier Bay, the friendly porpoises racing your liner, the mountains on horizons East and West, the companionships of the Cruise, and, above all, the Ship riding flat as a pancake!

FORTH Magazine readers are especially invited to go on the Episcopal Cruise to Alaska, our 3rd trip—18 days of pleasure. Editor William E. Leidt will send you a folder. Read it and you'll probably insist on Alaska—nothing less will do.

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Secret City Ministry

continued from page 23

eight consecutive Sundays. A combination of happy circumstances, including good weather and hard work, qualified the parish for housing. Parish folklore notes that many Roman and Jewish friends of the parish attended services during this period. In any case, Mr. Davenport moved into a home in Oak Ridge which served as parish hall and rectory for many years.

The church school was held in the rectory and church services continued at the Chapel-on-the-Hill. By the spring of 1946, this became clearly impractical and arrangements were made to take over the high school gymnasium for church and adjoining classrooms for the Sunday school.

The postwar period was one of great stress for Oak Ridge. In a single cataclysmic week, five thousand persons lost their jobs, and in three years the population dropped from 75,000 to 32,000. Yet in this period the membership of St. Stephen's actually increased and the church became a greater force in the lives of its parishioners. The loss of leaders, however, created a new problem. As employees were laid off, they returned to their former homes. Thus Jack Holt, the first senior warden and an indefatigable worker, left Oak Ridge for his home at Vicksburg. At about the same time, November, 1948, Mr. Davenport accepted the call of Grace Church, Salem, Mass. The parish rallied around senior warden Maynard Firmin during the subsequent months, and the Rev. Howard Mueller of Knoxville and Dr. Edward McCrady, a well-known biologist and a gifted lay reader, conducted services.

To seek out a new resident clergyman was difficult due to the postwar growth of the Church throughout the nation, but the Rev. Robert F. McGregor, rector of Christ Church, Oberlin, Ohio, accepted the call in 1949. His work admirably fitted him to work with Oak Ridge's young population.

From its earliest days, the parish laid aside what money it could toward a building fund. The Atomic Energy Commission would not sell land to church groups because Oak

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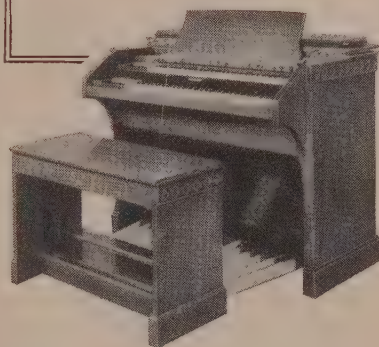
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Secret City Ministry

continued from page 27

Ridge was a closed city behind a security fence until March, 1949; then land became available. St. Stephen's was the first Protestant congregation to build.

The building council was headed by Aymar Cater, a vestryman, and St. Stephen's many engineers were put to work. A. D. Mackintosh, another vestryman and an architect with the Oak Ridge National Laboratory, arranged to serve as an associate with the firm of Barber and McMurry in designing the structure. The low bidder was John A. Johnson and Sons Co., and although building St. Stephen's Church is a tiny project for the firm—it has construction contracts totaling several millions in Oak Ridge alone—Mr. Johnson took a deep personal interest in its progress. He built it at virtually no profit to himself although he is not a member of the church. The result in these times of fantastic prices is a well-built church and parish house for \$110,000.

Beyond its walls, St. Stephen's is interested in a larger ministry. Mr. McGregor serves unofficially as chaplain of the cancer research hospital. Patients from throughout the South come to Oak Ridge to further the investigations of the effects atomic energy products have on cancer.

Two members of the parish, both brilliant scientists with Ph.D. degrees, are studying under Mr. McGregor to enter the perpetual diaconate. A former parishioner who came to Oak Ridge as an engineer of atomic energy left as a ministerial student when Mr. Davenport was at the church: in an impressive ceremony last June, the Rev. John Bull was ordained as a deacon in the church following his graduation from the seminary of the University of the South. Mr. Davenport was on hand to preach the sermon along with Mr. McGregor.

Such is the history of St. Stephen's of Oak Ridge. For many months, conversations concerning the parish were prefaced by "When the new church is finished. . ." It is finished now, and St. Stephen's looks ahead to great days in the service of God.

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Mission Born in a Barn

continued from page 9

than three years, began to take on a fresh appearance. When they put up their cross, they saw the new Church of the Holy Nativity.

In the midst of a real estate project, housing five hundred fifty families, and near similar new developments, the Church of the Holy Nativity was destined to fill a need for the young families in its district. Mr. Morrett understood the importance of creating a Christian community and providing opportunities for the young married couples to meet and to worship together. In a new community such as Aina Haina, composed of Easterners and Westerners, some from the mainland of the United States, some from other Pacific islands, all new to the community, the Church had the opportunity to be the integrating force.

And so the Church of the Holy Nativity became more than a Sunday affair; the activities included more than the children's and adults' choirs, the women's guild, and men's organization. The church became the sponsor of the Brownies, the Cubs, the Boy Scouts, and the *Hui Lima Kokua* (Club of the Helping Hands). The church reached out into the community; the barn was used for all types of community meetings.

Early in 1950 there were 250 children coming to Church school. The day school which the mission organized and operated was attended by ninety students from kindergarten to second-grade age. The vacation school they opened during the summer had been filled to capacity.

The adult membership of the Church of the Holy Nativity, by

1950, numbered more than four hundred. In Aina Haina there was an awakened sense of spiritual values emanating from a strong Christian foundation; hard physical labor and strong spiritual leadership had built a dynamic Christian community in less than two years.

Suddenly, early in the year 1950, the Department of Public Instruction in the Territory of Hawaii announced that it would take over the renovated dairy plant to convert the buildings into a public school. Forced to leave its buildings, the Church of the Holy Nativity began a campaign for building funds. John Morrett, hardened by hardship and encouraged by the heartening response of his congregation, opened the campaign with the words, *the Lord hath chosen thee to build a house . . . be strong and do it.*

Forty-eight thousand square feet of land was donated by the family of the late Senator and Mrs. Robert Hind and on August 30, 1950, Bishop Kennedy and the vicar conducted the opening services in the Aina Haina Valley. That day they broke ground for the new buildings, and shortly thereafter construction was begun on the church school building. A loan made possible by the National Council's Emergency Loan Fund, a fund created solely for assisting work in new rapidly expanding areas, will help the Hawaiian mission through this critical time.

"The new Church of the Holy Nativity will be a house of worship, and more," Mr. Morrett recently said. "It is designed to build a Christian community, to strengthen the bonds which pull true Christians together—in fellowship, in instruction, in pleasure, and in prayer."



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Growing Up is Difficult

continued from page 11

such as psychological testing, educational and vocational guidance, consultation with psychiatrists, and any other services indicated by the young person's needs. But as one caseworker has said, "We do not segment the client by turning him over to several different persons for advice. The experts discuss the problem and give the individual findings to his friend the caseworker, who in turn talks with him in language he can understand."

Another source of youthful insecurity and confusion is the overemphasis of our times on material values. The recent basketball scandal bears witness that this confusion can occur on all economic levels. At perhaps the lowest level, we have the sixteen-year-old boy who was referred to one society because his parents sent him out to steal money. When the caseworker tried to find someone to give him a home while she worked with him, she discovered that his only relative, an aunt, had sent him to a school for pickpockets.

In any era, growing up is difficult for many. In a home where love is not felt or where divorce or illness have taken their tragic toll, adolescence may become so difficult as to require professional help. To quote Edith Balmford, executive secretary of our Episcopal Service for Youth, "Until someone takes the time to become acquainted with a young person and plan his future with him, not for him, he is likely to find the going difficult."

How do young people know where to go for this help? Some hear of it through their clergy or others in the Church; some are referred by Church institutions. Social workers in both public and private agencies tell others. Many boys and girls learn of our service through schools, hospitals, and courts, and some read of it in the press or in our own literature. Perhaps the most enthusiastic referrals come from the young people whom we have helped.

In Newark last year more than four hundred troubled young people from ninety-six cities and towns in the diocese asked for help. About half were boys, and almost half of the whole group were Episcopalians.

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Growing Up is Difficult

continued from page 30

Nearly one hundred of these young people were facing serious emotional or mental disturbances or some overwhelming problem. There were some unmarried mothers among them and some involved in delinquency of one kind or another. A few needed psychiatric help. The other three hundred were quite adequate young individuals facing the normal confusions of growing up. But without help in time, a number of them would have developed far more serious symptoms. One boy, who dimly realized this, had come in for vocational counseling. At the end of that interview he said, "Gee, I'm awfully mixed up about something." And so he continued to see the caseworker.

One young girl who came to the Newark office for a talk about her personal problems was especially confused and troubled. Small wonder! It developed that in her fifteen short years she had lived in fourteen foster homes! Anyone would be confused.

In Newark this was by no means the only case of its kind. The State of New Jersey, which has discontinued most of its orphanages in favor of foster home placement, has 7,500 State wards, children who for one reason or another are without their own homes. Due to lack of temporary shelter while the decision is made, these children too often have had to be placed hastily and without proper study either of their own needs or those of the prospective family. Often it has been necessary to place them while in a state of emotional shock and it is not surprising that the arrangement has later become mutually unsatisfactory. While there are "homes" in New

Jersey for children, there have been none which did not carry the stigma of delinquency.

And so the need for a temporary residence became clear to the leaders of Newark's Youth Consultation Service who, a year and a half ago, decided to open a study home. The project is still a pioneering venture. With the help of Church groups, foundations, and many devoted friends of youth, the agency raised the funds necessary to make the residence a reality. It is designed as a preparation for a foster home.

Miss Hughes describes the home as a "pressure chamber for the emotional bends." It is a complete and friendly home with living room, dining room, kitchen, laundry, basement gameroom, all modern facilities, and ten attractive little bedrooms for the current crop of ten girls for whom it is operated, each room furnished by a Church group. In a larger home it would be difficult to give the young residents individual study, or to provide the relief from outside pressures which they so sorely need. Each girl generally stays about three months, attending a nearby school and finishing the term before she moves to her new foster home and starts the life for which both she and her foster family have now been carefully prepared. During her stay at the residence she has access to all the resources of Youth Consultation Service, which include an educational counselor, a consulting psychologist who gives her tests, a consulting physician, and two psychiatrists.

Elsewhere, there are agencies of Episcopal Service for Youth which are interested in study homes. The New Orleans Children's Home maintains a temporary residence; Youth

continued on page 32

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Growing Up is Difficult

continued from page 31

Service of Philadelphia plans to build a study home; Church Mission of Help in Chicago is also hoping to have one. But the use of the study home is still an experiment.

The story of the child who was shunted about among fourteen families brings home the terrible and precious responsibility with which we are charged for these young lives. There are so few short years in which to shape and fashion the growing man or woman that it is all-important to do it well.

For another reason Episcopal Service for Youth wants to be sure that its workers never fail a client: it is an arm of the Church. All our member agencies help young people without regard to creed, race, or color. If clients are already attached to a religion, their continued participation in that faith is encouraged. Many of them, however, even as they reach out desperately for help, are in a state of mind that questions the validity of Christianity.

During the weeks or months in which we are helping a young person to appreciate his own abilities and direct them toward a more useful life, he is also, unconsciously perhaps, studying us. For he expects us, as an arm of the Church, to represent Christianity in action. It is certainly a high ideal, but if we fail him at this crisis, the conclusion he draws may embitter his entire life. If we succeed, the Church and its influence may be richer through his participation.

It is significant that the lad who had studied pickpocketing, during the months while Youth Consultation Service worked to help him break his habit of stealing, printed in a scrawl in the front of his diary: *The Year of Friends.*

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Publishers of The Hymnal; Hymnal 1940 Companion; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Prayer Book Studies; Book of Offices; Stowe's Clerical Directory.

CHURCH LIFE INSURANCE CORPORATION

Offers low cost insurance and annuity contracts to clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families. Services include individual insurance programming and assistance to parish officials in preparing and establishing plans for retirement of lay employees.

THE CHURCH FIRE INSURANCE CORPORATION

Low cost fire, windstorm and extended coverage insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 Exchange Place

New York 5, N. Y.



"Seven Years I Have Not Slept In A Bed..."

TO Georgia, sleeping on the damp, cold earth is but one memory of a childhood that has known only grim despair. Her heritage of horror and stark tragedy began in 1943, when her father perished, along with all the males over 15 in her Greek village. All were burned, hung or shot by raiding Germans. Their home destroyed by fire, Georgia and her mother moved into what was formerly a stable. Somehow they survived. The earthen floor of the hovel was their bed.

But suddenly, a miracle has come into Georgia's life—she has learned that words like love, kindness, tender care, have meaning for her too! Gratefully she writes to her American Foster Parent, "My mother and I were very moved by your wonderful gifts, 1 bed, 1 mattress, 1 quilt and 2 sheets. It is seven years now that I have not slept in a bed. Suddenly I'm the richest person in the world. I pray to God to keep you well and happy. With much love and fond kisses."

This ten year old is but one of thousands needing help. Many have been maimed and disfigured by war. Funds are needed for plastic surgery, artificial eyes and prosthetic limbs.

You alone, or as a member of a group, can help these children by becoming a foster parent, or by contributing funds for plastic surgery, artificial limbs, glass eyes. You will receive a case history and photograph of your child, who is told clearly how he is being helped and that you are his foster parent. Children thus feel that they have a friend, rather than someone who is just giving them charity. Correspondence through our office is encouraged so that you can ask the child questions about his health and welfare that you would want to know if these were truly your own children.

The Plan is helping children of fourteen different nationalities—in Greece, France, Belgium, Italy, Holland and England. By aiding these children you are working for the greatest aim of all—for peace.

The Foster Parents' Plan for War Children does not do mass relief. Each child is treated as an individual, with the idea that besides food, clothing, shelter and education, he or she will live in a home-like atmosphere and receive the loving care that so rightfully belongs to childhood. Your help can mean—and do—so much. Won't you give it—TODAY?

Contributions Deductible From Income Tax

FOSTER PARENTS' PLAN FOR WAR CHILDREN, INC., • 55 West 42nd St., New York 18, N. Y.

Partial List of Sponsors and Foster Parents

Nancy Craig, Mary Pickford, Mrs. William Paley, Mr. and Mrs. Fredric March, Joan Bennett, Helen Hayes, Edward R. Murrow, Larry LeSueur, Ned Calmer.

FOSTER PARENTS' PLAN FOR WAR CHILDREN, INC.

55 West 42nd Street, New York 18, N. Y.

In Canada: P. O. Box 65, Station B, Montreal, Que.

(F-5-51)

Longacre 4-6647

A. I wish to become a Foster Parent of a War Child for one year. If possible, sex
I will pay \$15 a month for one year (\$180). Payments will be made monthly (), quarterly
(), yearly (). I enclose herewith my first payment \$

B. I cannot "adopt" a child, but I would like to help a child by contributing \$

Name

Address

City State Date

Contributions deductible from Income Tax

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